

Cultural Prejudices & Religion

Dogmatism

When a religion becomes dogmatic, it ceases to be religion, because dogmatism defeats the very purpose of religion, which is to eliminate evil and make people good. Dogmatism creates conflict, terrorism, and even war. World history will vouch for it. The crusades of old times as well as the religious conflicts that exist in the world, even up-to-date, stands pointing to us with an accusing finger. Religion teaches love, compassion and tolerance, not crime, terrorism, and war. If so, how can dogmatism prevail in the name of religion? Even Jesus said, “Love thy neighbor as thy self.” He also said, “Do unto others as you would have others do unto you.” He even said, “Blessed are the peace makers for they shall be called the children of God.” Wasn’t Jesus called the Son of God, and the Prince of Peace? How could Christianity or Catholicism be dogmatic?

If religious dogmatism ceased entirely, would there be a multiplicity of religions in the world? Is the religious multiplicity we see today really a multiplicity of religions, or is it only a multiplicity of cultures? Obviously people of all cultures should begin to study comparative religion today. Only then will they begin to see the unity in the diversity of religion. **Only then will they begin to give up their cultural prejudices and become civilized.** In fact, culture separates people, while civilization unites them. We find the advanced countries in the world today becoming more and more united, while the less advanced countries are cultural prejudice. It is important for humanity to recognize the value of civilization over culture and begin to unite instead of quarrel. Love instead of hate, with kindness and tolerance is what all religions teach. **Understanding instead of misunderstanding, especially of other people’s opinions, is the basis of peace and harmony.**

It is important to realize that we are living in a multicultural world today, and not in a multi-religious world. **Religion is one**, not many. What **appear** to be **different religions** is nothing but **religion in different cultural clothing**. The different cultures tend to clothe religion in different garbs because it is in the nature of culture to do so. People of one culture always think, speak, and behave in a similar way, while differing from other cultures. It is natural for people of different cultures to sing, dance, paint, and dress in different ways. Therefore it is natural for them to describe the **meaning of religion** and their religious practices in different ways, using different dogmas and different rituals. Religion is **just one universal practice**, though different cultures speak of it **differently** and practice it **differently**.

The **modern world**, because of its technological developments, which **facilitates** international and **intercultural** communication and **dialogue**, it can easily **provide** the setting for the **development of a universal religious consciousness**. If this were to occur, there would be **no religious conflicts**. There would be only **one universal religion**, which is the **cultivation of goodness**, and the **spiritual advancement of humanity**. Then **all religions would be truly humanistic**, not only Buddhism.



BUDDHISM IN PRACTICE

Part 3: *Buddhist Civilization*



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SUTTA CLASS

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Last time we were talking about the practice of the Layman or the lay life; how the teaching of the Buddha is practiced in the lay life. We said there are two levels: one is to practice as a Layman; the other is to practice as a Monk or Nun. So we were discussing how a person practices the “*Dhamma*” in the lay life, and there we mentioned that there are 5 stages in this practice.



THE HOUSEHOLDER PRACTICE

- There are 5 stages of cultivation in the Householder Practice:
 1. Devotion (*Saddhā*);
 2. Morality (*Sīla*);
 3. Learning (*Suta*);
 4. Self-sacrifice (*Cāga*);
 5. Insight (*Paññā*).

The first stage is the stage of Devotion, and we discussed that. The stage of Devotion is to have what we call "*Saddhā*".



1. DEVOTION (*Saddhā*)

- Devotion is the **intention** part of the practice which gives direction to a way of living.
- "*Saddhā*" means: **to uphold goodness**
 - "*Sat*" means goodness;
 - "*Dha*" means to uphold.
- Goodness is Selflessness;
- Taking refuge in the Buddha, the Dhamma, and the Sangha is to seek help in overcoming the troubles and tribulations of life, from selflessness;
- Devotion is being grateful to the Buddha, the Dhamma, and the Sangha for showing the way to freedom from suffering;
- Devotion is a wholesome emotional appreciation of Selflessness – along with a rational acceptance of the Buddha, his Teachings, and his Following;



"*Saddhā*" is what we can call the right sense of values. Some people translate the word "*Saddhā*" as Faith, but that is not a proper translation. Here Faith the word Faith means trust or belief. **There's no real belief in Buddhism. What we have to do is to understand not to believe.** So understanding comes when we understand what the Buddha is. And when we understand what the Buddha is, and what he taught then we begin to appreciate the teaching of the Buddha, the "*Dhamma*", and even the "*Sangha*", who are followers of the teaching of the Buddha. And it is because we appreciate this that we worship the Buddha. To worship is to recognize the worth of the Buddha.



Homage To The Triple Gem

- Devotion is expressed through Homage to the **Buddha**, the **Dhamma**, and the **Sangha** – this includes all devotional activities such as prostration, offering, chanting, meditation, etc that devotees perform;



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And we also bow to the Buddha, we make offerings to the Buddha, we chant praises or appreciation of the Buddha. So everything that we call Devotional Practice is the first step, the Devotional Practice.

You can come and sit.

Now in practicing the Devotional Practice is the first level. **Once we are appreciating the Buddha, when we appreciate what the Buddha did, when we appreciate what the Buddha taught,** and we appreciate the followers of the Buddha, who are following the teachings of the Buddha, **then we begin to act according to the teachings of the Buddha.** And this main teaching of the Buddha is to become “Unselfish”, the “Unselfishness”, because what is seen as bad is all selfish thinking, selfish speaking, selfish action, selfish living.

So when we become interested in the welfare of others, we become extroverted, in the sense that we become interested in others, that way our mind becomes a broad Mind. We are not only thinking about ourselves, we begin to think about others, and by thinking about others we become Civilized. **So to become Civilized is to start thinking about others not only ourselves. So it's very important to understand that Buddhism is a Civilization not a culture.**

Culture separates people. If you think I'm Chinese or I'm Indian or I'm Japanese or something like that that is culture. The moment you begin to think in terms of Culture, you separate yourself from other people. But when we become Civilized, we recognize the importance of all, whether it is Chinese or Japanese or Indian or British. We don't care who that person is, but as long as that person is also a Human Being or maybe a being who is “Suffering” in the world. All beings are “Suffering” in the world so we have sympathy for others, compassion for others. So when we are thinking of all beings, our Mind is broadening.



2. MORALITY (*Sīla*)



- Morality is the **behaviour** part of the practice;
- Buddhist morality is AUTONOMIC morality:
 - Which is the opposite of OBEDIENCE morality;
 - Not based on a reward-punishment or “God-fearing” culture;
 - Morality is a cultivation through encouragement and not enforcement;
 - There are no commandments to follow, only cultivation of goodness in appreciation of the value of Selflessness;
 - Buddhism is based on the essence of civilization which is the selfless way of living.
- Morality is to cultivate the practice of extroversion of intention, which is the discipline of unselfishness (*Mettā*) which is a broadening of our mind by extending our concern for the welfare of all sentient beings.

Now with this broadening of our behavior that is called “*Sīla*”, so “*Sīla*” is the broadening of our behavior, we are thinking of others. We said that the “*Sīla*” of the Buddhist is not because we want to escape going to hell or because we want to go to heaven. That is not the purpose of the Buddhist.

The Buddhist will practice the Five Precepts because the Buddhist has sympathy for others. We don't want to harm anyone, we don't want to hurt anyone, we don't want to steal from others, we don't want to practice sexual misconduct, we don't want to lie, we don't want to take intoxicants and create problems for others. Now all this is always thinking of others as important as ourselves, so we are broadening the Mind in the practice of the Five Precepts.

This is why it is not necessary for a Buddhist to believe in “*Karma*” and Rebirth. “*Karma*” and Rebirth is not the important dogma of a Buddhist. The Buddha accepted that “*Karma*” and Rebirth was a fact, but that was not his teaching. There were other people who were practicing that; even the during the time of the Buddha. **So the Buddha's main teaching was to become interested in the welfare of all beings that is "*Mettā*", "*Mettā*".**



3. LEARNING (*Suta*)

- Learning (*Suta*) about the importance of unselfishness prepares the mind to accept the Selfless Way Of Living, which is the Cognitive aspect of the Practice;
- We broaden our mind by focussing our attention on all sentient beings instead of narrowly focussing our attention on the concept (cognitive) of a "Self";
- This way we loose the notion (affective) of a "Self" through an interest in all sentient beings;
- This is what we achieve through expanded interest in all beings (*Mettā*) and deepening of our interest to overcome the distinction between oneself and others (*Karunā*) just as a mother's selfless concern for her child;

Now the next step is the learning of the teachings of Buddha, which is to learn the teachings or study or education. So education is being educated with the teachings of the Buddha, which is thinking of becoming "Unselfish".

So in becoming “Unselfish”, we also begin to learn it through Meditation. We cultivate what is called the Divine Living. We are not trying to live like an ordinary Human Being. We are trying to live like God, who is of a high-level than the normal human being that is the Divine Life, which is called “*Brahma Cariya*”.

“*Brahma Cariya*” means, “*Brahma*” means God; “*Cariya*” means Living that is the Divine Life. So we are trying to live a Godly life, which is the superior kind of life.

So a Buddhist is a person who is trying to rise above normal human nature.

Normal human nature is self-centered that is what is called “*Lobha*”, “*Dosa*” and “*Moha*”.

“*Lobha*” is Lust, “*Dosa*” is Hate, and “*Moha*” is the thought “I am”. That is the self-centered way of thinking.

To give up “*Lobha*”, “*Dosa*”, and “*Moha*” is to become “Purified” and your Mind becomes broadened, the broad mind.

So in broadening the mind, there are four things to be learned: “*Mettā*”, “*Karuṇā*”, “*Muditā*”, and “*Upekkhā*”.



Mettā, Karunā & Muditā

- This loosening of the self-centered emotional attitude through the practice of *Mettā* and *Karunā* brings about an experience of **Altruistic Happiness** (*Muditā*) based on the freedom from self-centered worries and anxieties;
- This altruistic happiness which is cognitive rather than affective is the recognition of freedom from self-centered worries and anxieties and a sense of tranquil euphoria arising from the absence of self-centered emotions which cause bio-chemical reactions and tensions in the body;
- This altruistic happiness is superior to the emotional happiness derived from the fulfillment of self-centered desires and sensual pleasures;
- This form of happiness comes from within rather than from seeking uncertain and unstable happiness that depends on external vicissitudes of life;
- Recognition and appreciation of this fact through experience prepares one's mind to give up the pursuit of sensual pleasures, and to choose purification of mind through meditation;

"*Mettā*" is moving outwards to the world, to be thinking of all beings, not only Human Beings even animals and even beings beyond this world, all beings. We think may all beings be well and happy, comfortable, peaceful, happy. So that is "*Mettā*".

“*Mettā*” is like the area dimension. We are sending out, broadening our Mind.

When we come to "*Karuṇā*" we are thinking of how deeply are we interested in the welfare of all beings? It's the depth dimension. It's not only the area, but also the volume, so three dimensions. And when we cultivate "*Karuṇā*" in this way, we don't see the distinction between oneself and others. We go beyond this distinction between oneself and others. And when we go beyond this distinction, we cease to think about “I” and “You”, “I” and the “Others” because there is no difference between “I” and “You”.

So instead of thinking of “I” and “You”, we begin to think of “We”; “We” all not just “I” and “You”; “We”. And when we begin to think of “We”, the “I” disappears. The “Self” disappears. We stop thinking of a “Self”. When we stop thinking of a “Self”, all selfishness disappears. When all selfishness disappears, all unhappiness disappears because all unhappiness is selfish.

We become unhappy because “I don't have this”, “I don't have that”, “Someone did this to me”. So that is how we become unhappy; all connected with ourselves. So when our mind has gone beyond thinking of a “Self”, we are thinking of all beings. All selfishness disappears and all unhappiness disappears, then we become happy.

It is the happiness of Selflessness. With this happiness of Selflessness, our Mind becomes calm and tranquil. That happiness is not an excitement. We don't sing and dance. We become calm and tranquil. Our mind becomes tranquil. Our body relaxes. When the body relaxes, we feel comfortable.



Tranquility Of Mind (*Samādhi*)

- Altruistic Happiness leads to purity and tranquility of mind (*Samādhi*);
- As the mind becomes pure and tranquil, the attention that is focused outwards begins to turn inwards;
- This introversion of attention is called *Satipatthāna*;
 - "*Sati*" = attention;
 - "*Upa*" = within;
 - "*Thāna*" = to place.
- *Satipatthāna* (Sati+upa+thāna) means "**to place attention within**"

"Parimukan satin upatthapetva" (Satipatthāna Sutta)

When we begin to feel comfortable, our mind enters what is called "*Samādhi*". And "*Samādhi*" means Tranquility of Mind, the Stillness of the Mind. So when the Mind becomes tranquil, we are able to think more clearly and our mind becomes introverted.

First we were extroverted thinking of all beings. Now we become introverted. But by becoming introverted we don't become self-centered because there is no "Self" anymore. We can observe what is going on inside, which is to observe the Mind. We are able to observe the Mind.



Introspection (*Upekkhā*)

- The mind that is focussed within through introversion of attention (*Satipatthāna*) begins to observe what is within (*Sampajañña*), which is **Introspection** (*Upekkhā*);
- Introspection results in the awareness of the process of perception rather than the object of perception;
- This awareness is what is called **Apperception** (*Abhiññā*);
- Apperception makes one aware of the process of perception called the **5 Accumulations** (*Pañca khandha*) which are collections of sensory impressions that occur unconsciously depending on conditions;
- This makes one realize the process of perception to be an impersonal process;
- Realizing the impersonality of the process of perception leads one to loose the notion of "Self" that arose through personalization of the impersonal process of perception;
- Therefore **Introspection** (*Upekkhā*) leads to the recognition there is no "Self" to attend to;

And when we observe the Mind, we also become aware of what is called the Process of Perception. And when we become aware of the Process of Perception, we are able to see that there is no "Self" to talk about. We become completely "Selfless". And our Mind is not disturbed by whatever happens in the external world. Whatever happens in the external world, our mind is unshaken that is "*Upekkhā*".

So we have "*Mettā*" developing into "*Karuṇā*", and "*Karuṇā*" developing into "*Muditā*", which is the happiness of Selflessness. And "*Muditā*" developing in to "*Upekkhā*"; "*Upekkhā*" is seeing within.



4. SELF-SACRIFICE (*Cāga*)

- With the understanding of the Dhamma derived from Study (*Suta*), we begin to practice Unselfishness in a more advanced way;
- This means we become able to recognize the importance of others in a more practical way – that is we are able to make a sacrifice of whatever we have to help another;
- For instance: If I am hungry and I have food, and another person is also hungry but does not have food, then I shall share my food with the other person even if IN doing so I do not have enough food to satisfy my own hunger;
- In the same way, we might help others by sharing our energy, time, money, or any other resources we may have;
- This is done like the mother being concerned for her child and will unconditionally sacrifice whatever resources she may have for the well-being of her child.

Now the next step is “*Cāga*”. Now from here we have understood how the Mind is educated. When our Mind is educated in the proper way, we practice “*Cāga*”. “*Cāga*” means self-sacrifice. “*Cāga*” is self-sacrifice. We sacrifice.

We are able to share with others and care for others, sharing and caring. If others are hungry and we have food, we can give some food to the other person to overcome the hunger; that kind of sharing and caring for others that is the “*Cāga*”. So we are living an unselfish life. We are living a selfless life. That is “*Cāga*”. So it's very important to understand that.

We started with extroversion, and then we began to practice introversion of attention, and realize that there is no self. And now we are practicing the unselfish life, where we can help others not only ourselves.

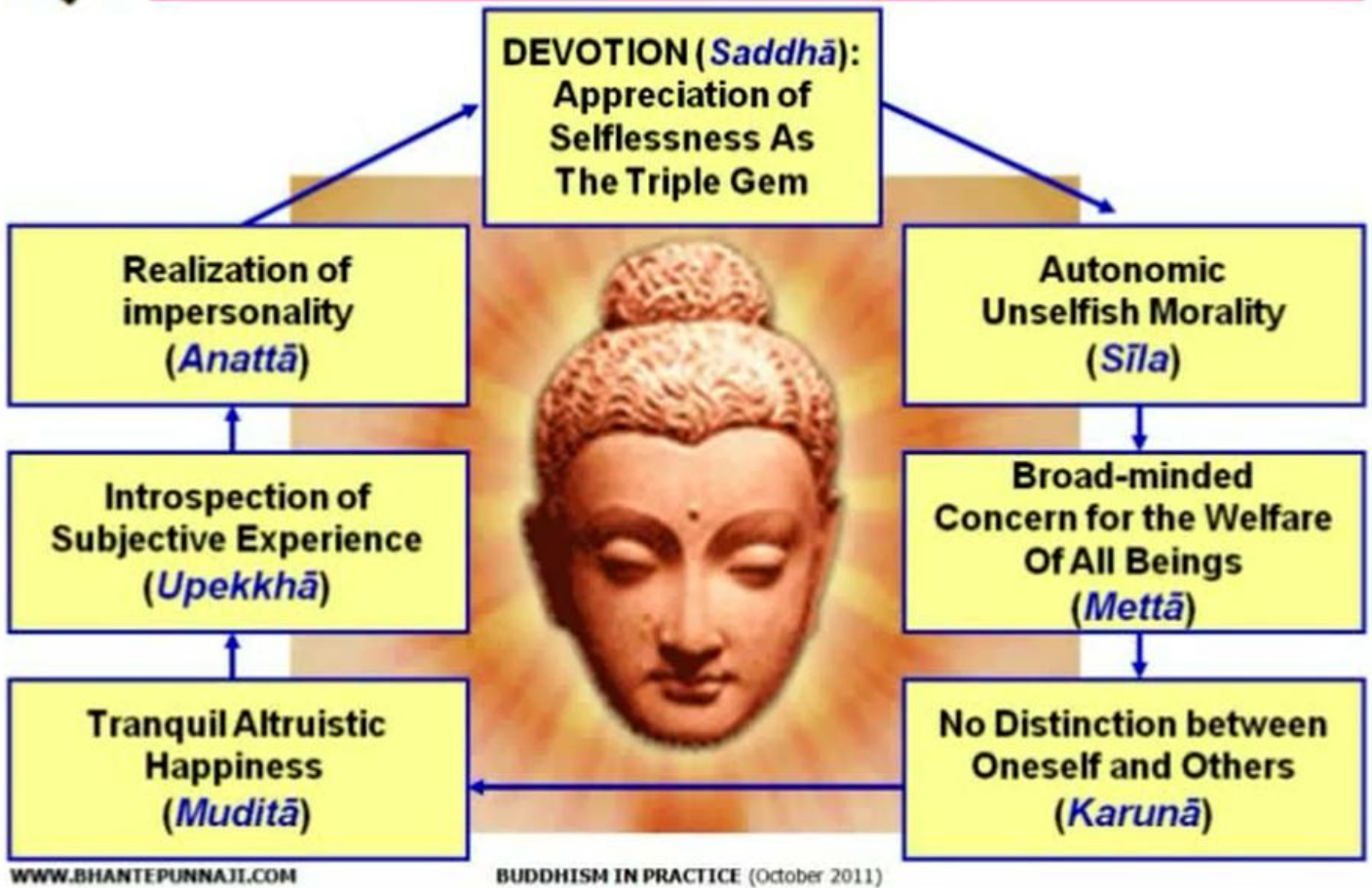
So we won't be competing; there's no competition. There's corporation. Instead of competition, we have corporation. We all join together because we are thinking of “We” not of “I” and “You”.

So this is the real Buddhist life.

Early we had what is called a Vicious Circle because we were self-centered thinking always of “Self”, worrying over things unnecessarily and leading an unhappy life.



VIRTUOUS CYCLE OF SELFLESSNESS



But now we have changed. We practice “*Saddhā*” appreciation of the Buddha's selflessness. And we practice “*Sīla*”, which is the practice of the unselfish kind of life, where we don't hurt others, harm others; we always thinking of others with a broad mind. And we cultivate broad Mind by cultivating “*Mettā*”. And “*Mettā*” leads to “*Karunā*”. And “*Karunā*” leads to “*Muditā*”. And “*Muditā*” leads to “*Upekkhā*”.

And with “*Upekkhā*” comes the realization of Impersonality. We experience not a personality; we experience Impersonal Experience, not a personal experience. Therefore, we are not thinking of Existence. We are thinking of Experience only. We're not thinking in terms of Existence; Existence of “Me” or “You” or “Others”. We are thinking that this is only an Experience without a “Self” involve on it.



5. INSIGHT (*Paññā*)

- With advancement in the practice of the Selfless Way of Living, and having gained an intellectual insight (cognitive) into the delusion of the "Self" (*Bhava*), we begin to experience **Selflessness** in an affective manner:
 - Self-centeredness ("**Ego**") is the **Delusion** (*Moha*) associated with **Lust** (*Lobha*) and **Hate** (*Dosa*), which means Selflessness is not merely intellectual but also emotional;
 - The pleasures we pursue in life are unstable (*Anicca*) and produce insecurity and anxiety (*Dukkha*);
 - What is unstable and insecure is not as we want;
 - What is not as we want cannot be personalized as "mine", and that refers to even what we call our body and our mind;
 - This leaves nothing to refer as my "**Self**" (*Anattā*);
 - We are experiencing an impersonal circumstance without a "self" or a "world" – this results in an emotional vacuity of dispassion;
 - We realize that the **Ego** (*Māna*) we are aware of is an unconscious emotional construct that has been consciously and rationally de-constructed;
 - Therefore we learn to be social-oriented instead of self-centered, which is the essence of Buddhist Civilization.

So when we begin to understand this, we enter what is called "*Paññā*", "*Paññā*". We begin to understand that it is our Emotions that create the idea of "Self".

"Self" is not rational concept. It's an emotional feeling.

When the mind is free of Emotions, we don't feel Existence.

We don't feel a "Self". We don't think "I am". All self-centeredness disappears. The **Lust, hate, and Delusion disappear.**

And then we begin to see the three characteristics of life: “*Anicca*”, “*Dukkha*”, and “*Anattā*”.

“*Anicca*” means that everything in this world is Dependent on Conditions. And what is Dependent on Condition is “Unstable”. Is this table is dependent on the legs? The table can fall if the legs break because it is Dependent on Conditions. In the same way, our life is Dependent on Conditions. If we don't have air to breathe in we die. If we don't have water to drink we die. If we don't have food to eat we die. If we don't have the proper temperature we die. If we don't have the proper pressure we die.

So many Conditions Necessary for us to be existing, so what is Dependent on Conditions is “Unstable”.

And what is “Unstable” is “Insecure”. That is the Insecurity of Life. **That Insecurity is the Suffering.**

And what is “Insecure” is not as I want. I don't want “Insecurity”. What is “Insecure” is not what I “Want”.

If it is not as I “Want”, it is not under my “Power”.

What is not under my “Power” is not “Mine”. If it is not under my “Power”, it is not “Mine”. Even this body; although, I think it is “Mine”. It is not “Mine” because it begins to grow, it falls sick, it dies. That is not as I “Want”.

If it is not as I “Want”, it is not under my “Power”. What is not under my “Power” is not “Mine”. So therefore this Body is not “Mine”. If the Body is not “Mine”, we should be able to give it up. We should give up the Body; stop becoming attached to it.

If we are able to stop becoming attached to anything in the world, all “Suffering” comes to an end.

Understanding these three things, “*Anicca*”, “*Dukkha*”, and “*Anattā*”, brings all Suffering to an end.

That is why the Buddha said:

*"Sabbe sankhara anicca" ti
yada pannaya passati
atha nibbindati dukkhe
esa maggo visuddhiya.*

*"Sabbe sankhara dukkha" ti
yada pannaya passati
atha nibbindati dukkhe
esa maggo visuddhiya.*

*"Sabbe sankhara anatta" ti
yada pannaya passati
atha nibbindati dukkhe
esa maggo visuddhiya.*

*Dhammapada Verses 277, 278 and 279
Aniccalakkhana Vatthu
Dukkhalakkhana Vatthu
Anattalakkhana Vatthu*

If a person understands “Anicca”, the “Instability” of things, that person will be free from all Suffering.

If a person understands the Suffering connected with everything that we become “Attached” to, and be we are able to give up this “Attachment”, all Suffering comes to an end.

If you are able to understand the “Impersonality” of all Experience, all Experience is Impersonal, then all our thoughts of “Self” disappears.

And when our thoughts of “Self” disappears, all Suffering come to an end.

But what the Buddha called Suffering is Birth, Old Age, and Death. We don't like Old Age. We don't like Death. That is the Suffering. But why is it a Suffering? It is the Suffering only because what is growing old is just “My-Self”, and what is dying is also “My-Self”, what is falling sick is also “My-Self”. If we begin to understand that, we have understood Suffering.

That means, Suffering means, some people think, “Suffering” means to be born is to suffer. **The cause of all Suffering is Birth. And therefore the only way to end Suffering is to stop being “Born”. That is not what the Buddha taught. That is not Buddhism.** Suffering is not because of Birth.

Suffering is because of “Self”. We think we are Existing. And what is born is “My-Self”. What is growing old is “My-Self”. What is dying is “My-Self”.

If we think that what is born is “My-Self”, what is growing old is “My-Self”, what is dying is “My-Self”, then there is Suffering. But the fact is what is born is a “Body”, what grows old is a “Body”, and what dies is a “Body”.

And if we understand that the “Body” is not “My-Self”, “Body” is not mine then the “Body” growing old doesn't involve me. The “Body” falling sick doesn't hurt me. The “Body” is dying it's not happening to me. There is no “Me” to happen anything.

But how did I get a “Me”? Because I personalize the “Body”; I personalize the “Body” and said this “Body” is “Mine”. It is because I personalize the “Body” that “I” came into existence. If I didn't personalize the “Body”, then there would be no “I” to talk about. If I didn't personalize what I call the Mind, then there's no “Me” to talk about.

It is personalizing that produces the "I", the “Me”.

Why do I personalize?

Because of Emotion: the Emotional Reaction to Sensations; the emotional reaction to feelings of pleasure, pain, or the neutral feeling.

It is because of that Emotional Reaction that I begin to personalize, even the Process of Perception. Even the Process of Perception, we personalize and say I perceive, I feel. I feel whether it is pleasure or pain or neutral feeling. The "I" is what is creating the problem.

Now if we examine our Mind rationally, using our intelligence, we can understand that there is no "Self" to talk about because to talk about the "Self" is to talk about the Past, the Present, and the Future.

Now "Past" is dead and gone; finished. There is no Past to talk about. If we didn't have a memory, there would be no Past. So Past is only a "Memory".

And Future has not even come. The future that we think of is all in our Imagination.

So there is no Past, there's no Future.

Then is there a Present? Even the Present, what are we talking about?
Is it this day that I'm talking about the Present?
Or is it this hour that we talk about as Present?
Or is it the minute that we are calling the Present?
Or is it the second that we are calling the Present?
Or is it the fraction of a second that we are calling the Present?

If we begin to think like that, there is no Present to talk about. Every fraction of a second, the Present is becoming the Past and it is dead; finished.

So in other words, there is no Present even to talk about.

So there is no Past to talk about.

There is no Present to talk about. And there's no Future to talk about. Then how can we say we are Existing.

If we don't have a Past or Present or Future, there's no “Self” to talk about.

If there is no “Self” to talk about, then why are we feeling a “Self”?

That feeling is simply what the Buddha called “*Taṇhā*”.

It is that “*Taṇhā*” the feeling; that Emotional Reaction to Sensations that we call the “Self”.

So this is why if we can get rid of this Emotion, we'll be Free from all Unhappiness.

The “Self” is not Rational Concept. The “Self” is only a Feeling.

And it is only as long as we have that feeling of “Self” that we Suffer. That we are born, we grow old, fall sick, and die. All because of that feeling that is giving us a “Delusion of Existence”.

So that is really the end of the Buddhist way of life: “*Saddhā*”, “*Sīla*”, “*Suta*”, which is the study of the “*Dhamma*”, “*Cāga*” the self-sacrifice, and with the self-sacrifice comes “*Paññā*” understanding.

It is only when the self-sacrifice is done properly that the thought “I am” disappeared. That is the Layman's life.



THE MONASTIC PRACTICE

- There are 5 stages of cultivation in Monastic practice:
 1. Devotion (*Saddhā*);
 2. Will-power (*Viriya*);
 3. Introversion of Attention (*Sati*);
 4. Tranquility of Mind (*Samādhi*);
 5. Insight (*Paññā*).



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But there is also a Monks or Nuns life, which is given as five things but in different words: “*Saddhā*”, “*Viriya*”, “*Sati*”, “*Samādhi*”, and “*Paññā*”.

“*Saddhā*”, “*Viriya*”, “*Sati*”, “*Samādhi*”, and “*Paññā*”.

We have been discussing this part already. So we don't have to repeat that again. Only thing “*Saddhā*” is the same thing that we discussed: to be able to appreciate the teachings of the Buddha, to appreciate the Buddha, and to appreciate the followers of the Buddha, “*Saddhā*”.

And “*Viriya*” means the four kinds of practice: the Harmonious Exercise, which is to prevent Unwholesome Conditions arising, elimination of Unwholesome Conditions, once they have arisen, the cultivation of the Wholesome Conditions, and the maintenance of the Wholesome Conditions. All these things we have discussed before.

And then “*Sati*”; “*Sati*” means the “Withdraw of Attention” from external surroundings, and focusing the attention within. And when we begin to focus the attention within this way, we enter “*Samādhi*”.

And when we enter “*Samādhi*”, we begin to practice the “*Bojjhaṅgā*”, the Steps to Awakening.

And when we practice the Steps to Awakening, we become “Awakened” from the Dream of Existence.

That Awakening from the dream of existence is what we call “*Nirvāṇa*”.

All these things we have already practiced. I mean we have already discussed.

I hope you understand those things. And so we end up our whole practice in this way.